

Teachings of the Tibetan Master John Nash

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In November 1919 a woman was sitting on a hillside, near her home in Los Angeles, when suddenly she heard a voice. It said in rather stilted English:

“There are some books which it is desired should be written for the public. You can write them. Will you do so?”

Of course, the woman was supposed to have said something like “Behold the handmaid of the Lord. Be it done to me according to thy word.” But, instead, her response was:

“Certainly not! I’m not a darned psychic, and I don’t want to be drawn into anything like that.”

The owner of the voice urged her to reconsider, pointing out that she had special capabilities for the work and insisting that it would not involve lower psychism. He said that he would contact her again in three weeks. And when he did, the woman reluctantly agreed to collaborate with him for a two-week trial period.

The woman was Alice Bailey, 39-year-old British-born mother of three young children. She had been a socialite in the gay nineties, and then an evangelist and social worker. Most recently, she had worked in a sardine canning factory, destitute after her divorce from an abusive marriage. At the time of the encounter she was an official in the west-coast lodge of the Theosophical Society. But she would soon be forced out of the lodge, as political infighting tore the Society apart.

The owner of the voice in those initial encounters was vague regarding his own identity. All he would say was:

“I am a Tibetan disciple of a certain degree, and this tells you but little, for all are disciples from the humblest aspirant up to, and beyond, the Christ Himself. I live in a physical body like other men, on the borders of Tibet.... I am a brother of yours, who has traveled a little longer upon the Path than has the average student, and has therefore incurred greater responsibilities... My work is to teach and spread the knowledge of the Ageless Wisdom wherever I can find a response, and I have been doing this for many years...”

It was another 25 years before we learned that he was a 5th degree initiate, the Master Djwhal Khul—or as we usually refer to him, the Tibetan Master.

The partnership between Alice Bailey and the Tibetan got off to a bad start. But it would last for 30 years, until her death in 1949. Their collaborative effort produced over 10,000 pages of material, which have been published in 23 books, including 16 that the Tibetan dictated directly.

Alice Bailey never met the Tibetan in person. She received the material for the books telepathically. But she never went into trance. Instead, as she described it:

“I simply listen and take down the words that I hear and register the thoughts which are dropped one by one into my brain. I make no changes... except that I will smooth out the English or replace an unusual word with one that is clearer. I do not always understand what is given. I do not always agree. But I record it honestly and then discover it does make sense and evokes intuitive response.”

In 1923 Alice Bailey founded the Arcane School, whose purpose was to provide an institutional vehicle for studying the Tibetan Master's teachings and giving expression to his ideals. The Arcane School offered—and still does offer—courses on a love-offering basis, and soon it enrolled students from throughout the world. Over the 77 years since its formation, the school has steadily grown in scope and effectiveness. Along with the Arcane School, Alice Bailey also founded the Lucis Trust to publish the Tibetan's books.

The world is full of channeled books. Some channels have inflated egos, and some of the sources claim to be God himself; but, often, the quality of the material is disappointing. But both the Tibetan and Alice Bailey went out of their way to play down the importance of their own roles.

The Tibetan was also modest about the ultimate truth of his teachings. In his words:

“The books that I have written are sent out with no claim for their acceptance. They may, or may not, be correct, true and useful. It is for you to ascertain their truth by right practice and by the exercise of the intuition. Neither I nor (Alice Bailey) is the least interested in having them acclaimed as inspired writings...”

In fact, many people have found a great deal in the books that seems to be “correct, true, and useful.” The Tibetan's mastery of understatement only adds to the persuasive power of his teachings. The books are now more than 50 years old, and the world has obviously changed much since they were written. Nevertheless, a large number of people believe that they still contain the most comprehensive—and most advanced—set of metaphysical teachings currently available.

The Tibetan's books are not works of inspirational poetry, and they may not appeal to people on a mystical path. They are formatted as textbooks, addressing people who abhor sloppy thinking and vague generalizations. The books present a vision of reality in considerable detail. And they amply demonstrate that metaphysics can attain the highest level of intellectual merit.

The Tibetan's teachings build on the foundations of theosophy, particularly the work of the early leaders of the Theosophical Society: Helena Blavatsky, Charles Leadbeater, and Annie Besant. The books require dedicated study. Some of the books are hard to read, and all of them contain passages that, at first, seem impenetrable. But as you read the books—and read them again—more of the material becomes accessible, understandable, and eventually compelling.

So what did the Tibetan teach? It is difficult to summarize thousands of pages of material in a short presentation. However, I can pick out a few highlights in the hope that you may be moved to study the teachings yourselves

The Tibetan asserts that God manifests, first as a trinity, and then as a septenary. In fact the numbers “three” and “seven” appear frequently in the teachings. The Tibetan's trinity synthesizes features of earlier trinitarian doctrines, including those of Hinduism, Christianity, and the Kabbalah. The 1st Aspect of the trinity expresses divine Will, the 2nd Aspect Love-Wisdom, and the 3rd Aspect Creative Activity.

The septenary consists of the seven rays, which express divine force below the level of the trinity. The rays stream down, coloring, so to speak, the levels of creation that they penetrate. For example, each of us is influenced by a particular combination of rays, giving us distinct characteristics, superimposed on those associated with astrological influences. People—and higher entities—on a particular ray form a ray group or family, and we have a special bond with other members of our ray family.

The first three rays are called the rays of aspect, and they mirror the characteristics the trinity that overshadows them. The latter four rays, called the rays of attribute, roughly corresponding to art,

science, religion, and ritual. People with a strong combination of 2nd and 5th ray influence seem to be particularly drawn to the Tibetan's teachings.

We are made in the image and likeness of God, and so we are also a trinity and a septenary. We consist of a Monad, soul, and personality, as well as seven interpenetrating bodies, or vehicles, through which our trinity expresses itself. We also have our seven chakras.

The Monad, the highest component of our trinity, is the individuated, divine spark within each of us. The soul is the inner Christ, the seat of consciousness, and the repository of the experience from successive incarnations. The personality, or lower self, is the suit of clothes that we put on in a particular incarnation.

The Tibetan tells us that humanity has been evolving for a very long time. The lifestream that would become humanity passed through the three lower kingdoms before we emerged in our present form. We received an individuated soul in ancient Lemuria. And, since that time, we have all had numerous incarnations that provided opportunities to interact with the world around us, learn by trial and error, and grow spiritually. The human lifestream is now at a critical point where we can begin to take responsibility for our own evolution and hasten progress toward the realms that lie ahead.

The Tibetan tells us that we can accelerate the evolutionary process through a combination of meditation, study, and service. It should be noted that he urges us to be actively involved in the world, not to retreat into the solitude of mystical experience.

A major goal of our development is to integrate the several vehicles of our nature, and raise our consciousness to progressively higher planes. Most of us are still trying to integrate the physical, emotional, and mental vehicles. And we are all familiar with how difficult it is to bring the emotional nature into harmony. Later we shall integrate the personality with the soul, and finally with the Monad. And once we have achieved Monadic consciousness, we shall essentially have completed our mission on this earth.

However, integration is not just a vertical process. We also seek to develop group consciousness by reaching out to other people. This is not the consciousness of the tribe or herd, which we left behind long ago. Rather, group consciousness, which will be the keynote of the Aquarian Age, will preserve our uniqueness and individuality, while breaking down the barriers that separate us.

The Tibetan has much to say about the spiritual path, and he divides it into a number of phases. The first phase he calls the Path of Aspiration, where religious practice and devotion play important roles. Serious study may be undertaken, and there is emphasis on character formation. It is during this phase that individuals may, for the first time, develop conscious contact their own souls.

This phase is followed by the Path of Discipleship, which focuses on service. A point is reached in this phase when the individual becomes an "accepted disciple." And here, the word "accepted" has a dual meaning. On the one hand, it means that the individual is accepted into an ashram for training. On the other hand, it also means that he or she has accepted the responsibilities of discipleship and is willing to make a total commitment to service.

Finally, there is the Path of Initiation. Initiations are points of spiritual crisis, marked by major expansions of consciousness. Humanity, as we know it, can progress through seven initiations, the fifth being the level of adept or master. The Tibetan cautions against open discussion of where we might be on the path. And he says that most people who claim to have attained a particular initiation are mistaken or deluded.

The Tibetan explains that the individual spiritual path of the Piscean Age is giving way to a collective path in the Aquarian Age. The tasks facing humanity are so daunting that group work

will be necessary simply to get the job done. Furthermore, he states that potent energies are flowing to humanity at this time, and we must work in groups in order to handle these energies.

Now where do the energies come from? The Tibetan teaches that there are major energy centers on the planet, analogous to the chakras in the human body. Three of these centers are of particular interest to us.

At the highest level, corresponding to the crown chakra, is a council of evolved beings who work directly with the Planetary Logos. The Logos, in the words of the Apostle Paul, is “the one in whom we live and move and have our being.” This council of evolved beings expresses the Will Aspect of deity. Corresponding to the heart chakra in the human body is the Hierarchy of Masters, whose head is the Christ. The Hierarchy expresses the 2nd Aspect of Love-Wisdom. And finally, humanity corresponds to the throat chakra, expressing the 3rd Aspect of Creative Activity.

For most of its long history, humanity has been guided—to the extent that it was willing—by the Hierarchy of Masters. The masters are grouped into seven major ashrams, corresponding to the seven rays. The Tibetan is a member of the 2nd ray ashram, and the Master Jesus belongs to the 6th ray ashram of Religion. These ashrams are not places in India, where the disciples sit around in a circle, and the guru sits under a tree in the middle. The masters’ ashrams are located on the mental plane and above, and contact is maintained telepathically, in much the same way as the Tibetan communicated with Alice Bailey.

Periodically, the Hierarchy has sent avatars to help us, and each avatar has had a specific mission. Two thousand years ago the Christ incarnated to express Love, as the Buddha had done earlier to express Light. As a result of these visitations, humanity has grown in consciousness, and large numbers of people now express Love and Light in their lives, to a significant degree.

Sometime in the future, probably within the next 100 years, the Christ will reappear on earth to express the Will Aspect of deity. The Tibetan tells us that the timing of the reappearance will not be triggered, as fundamentalists seem to believe, by humanity’s descent into sin. Rather it will depend on humanity’s progress, both in response to the message of 2,000 years ago, and in response to the help that the Hierarchy—as well as our own souls—provide on an ongoing basis.

The Tibetan taught that the annual cycle of the seasons has great esoteric significance, with each season expressing a distinct energy. He said that the energy reaches a peak during the three-month period from April through June, and specifically at the time of the full moons in Aries, Taurus, and Gemini.

The full moon in Aries, of course, corresponds to Holy Week and Easter, which is almost upon us. The full moon in Taurus corresponds to the Wesak festival on May 18. At this festival, the Buddha is believed to descend on his disciples gathered in the Himalayas. The third festival, the full moon in Gemini, is celebrated this year on June 16. It is a new festival, which the Tibetan called the festival of the Christ, or the festival of world unity.

With integration of the major religions traditions and the influx of New Age teachings, the expectation is that these three festivals will play an important liturgical role. And in this regard, we might note that the Aquarian Age will be under strong 7th ray influence, and ritual is the dominant characteristic of the 7th ray.

Another ritual concerns the Great Invocation of Light. The Tibetan revealed the invocation in 1945, saying that it would become the universal prayer for the Aquarian Age, as the Lord’s Prayer was for the Piscean Age. We understand that the Great Invocation is extremely ancient in its origins, and also that it has great mantric power. Over the 55 years since it was revealed, its

popularity has steadily grown, and millions of people now recite the Invocation daily as a work of group service for the planet.

I hope that this presentation today has given you some insight into the teachings of the Tibetan Master. It has also given us an opportunity to recognize a remarkable woman of the early 20th century. As we saw, at the outset Alice Bailey had little enthusiasm for the work. Nevertheless, once she accepted the assignment, she worked tirelessly to help write the Tibetan's books. For many years she endured ill-health, including periods when she was confined to her bed. But she labored on to within a few days of her death, working not only on the books, but also on the affairs of the Arcane School and the Lucis Trust. Alice Bailey was, in every sense of the word, and accepted disciple. Without her commitment to service, the world would be a poorer place.

Now, to conclude this presentation, and to honor the work of Alice Bailey, perhaps you would join me in reciting the Great Invocation.

The Great Invocation

From the point of Light within the Mind of God
Let light stream forth into human minds
Let Light descend on Earth.

From the point of Love within the Heart of God
Let love stream forth into human hearts
May the Christ return to Earth.

From the center where the Will of God is known
Let purpose guide our little wills—
The purpose which the Masters know and serve.

From the center which we call the human race
Let the Plan of Love and Light work out.
And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on Earth